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EDITORIAL NOTES.

"Something each day—a word,
We cannot know its power;
It grows in fruitfulness
As grows the gentle shower,
What comfort it may bring,
Where all is dark and drear!
For a kind word every day
Makes pleasant all the year.
Something each day—a deed
Of kindness and of good,
To link in closer bonds
All human brotherhood.
Oh, thus the heavenly will,
We all may do while here,
For a good deed every day
Makes blessed all the year."

The importance of personal work for the good of others cannot be over-estimated. The world is full of ignorant, suffering and sinful men. Almost every one we meet is in need of some one's help. You, my brother, may be able to do something to relieve the want of your friend, your neighbour or of some other one craving your help. Of one thing all are in need. All are sinful, dying men needing to know the way of pardon and reconciliation with God. Even those who know may not be walking in that way. The Christian, who has come to know something of the joy of him whose sins have been covered, should realize the obligation that rests upon him to make known this way of peace unto others. Every saved soul is a preacher of Good News.

"Go ye into all the world and preach the Gospel to every creature." This is the great commission of the Lord Jesus himself. It is addressed to every Christian. "Let him that heareth say come."

This Gospel is of infinite value to all men. It brings men back to God. It brings a new life of love and purity. It gives relief to all the pains and sorrows of men. It bestows life eternal upon every one who believes it. "It is the power of God unto salvation to every one that believeth."

Such being the case let every Christian be on the alert for opportunities to speak personally to those around him

who have not found this way of life. Multitudes are yearning for better things than the dry husks of Hinduism and Muhammedenism. They have been often allured to the new cisterns of modern reform movements only to find that they hold no water. To these hungry souls we should bring the water of life. Let us exhibit in our own lives by our kindness toward all men, by the nobility of our aspirations, by the righteoussness and holiness of our conduct, the power of this Gospel to save; and then by sympathetic appeal strive to lead others into the same light and blessing.

The All India C. E. Convention held in Lahore, while not so largely attended as could be desired, seems to have been a success. On Friday evening the address of welcome was made by the Honourable Mr. Justice Robertson. This was followed by a welcome to the Church by Rev. Talib-ud-din B. A. Pastor of the Naulakha Presbyterian Church where the Convention was held. To these addresses Dr. Robert A. Hume of Ahmadnagar made an appropriate response. At the evening session, Rev. F. S. Hatch, M. A. delivered the annual address. The Rev. C. H. Bandy, B. A. of Fatehgarh gave an inspiring address on "The latest World Convention."

The meetings on Sunday and Monday were given up to the special work of the Christian Endeavour Society. The subjects of discussion were as follows: Christian Endeavour in Schools; Christian Endeavour in the Local Church; Christian Endeavour in India; Christian Endeavour in village work, Christian Endeavour in the General work of the Mission.

The subjects indicate the wide extent of the work of the Endeavour Movement. The Annual address of the President, Rev. Dr. Hume, was full of inspiration: and we believe the work of this Society will grow apace in the Punjab as the result of this Convention.

The *Arya Patrika* seems to have found a strong ally in the Editor of the *Review of Religions*, whose reiteration of the old and long since expended "swooning theory" of the Resurrection of Christ is now being paraded anew to refute the claim that Jesus arose from the dead. The

"Patrik's" cry of "The Fall of Christianity" is a good deal like the cry of "the fall of the British Empire." It is the utterance of a wish not that of a fact. The story of the resurrection of Jesus is too strongly founded upon the basis of historical evidence to be disturbed by the cavils of infidelity whether they arise in Christian or non-Christian lands.

The *Nur Afshan* has exposed over and over again the ridiculous claims of the *Review of Religions* as to the "Ointment of Jesus and his tomb at Srinagar." His so-called "facts" are pure fictions for which the Qadian pretender is wholly responsible. On this subject the *Nur Afshan* has published two essays, one by Dr. H. D. Griswold and the other by Rev. G. L. Thakur Das, to which the Qadian Review has not ventured a reply. These pamphlets can be had by application to this Office.

"Somebody in the Forman Christian College, Lahore" wrote a few lines to an American Newspaper in which he expressed his personal opinion to the effect that the Ahmadiyya movement among Muhammadans was on the wane. This statement seems to have aroused the Qadiani Editor to a frenzy of excitement. He rushes into print and darkens four full pages of his Review, ending up with the statement: "Mr. McCuskey has told a lie," and adds a challenge that on the production of the evidence in substantiation of his assertion, "we bind ourselves to pay Rs. 50,000."

The Qadian Oracle claimed 100,000 followers more than a year ago. The Government Census Report gives the figure at a little over 1,000. If we were in the challenging business, we would ask the Qadian Messiah to prove his own assertion true, before setting out to malign a man for expressing his own candid opinion, based upon Dr. Griswold's most scholarly pamphlet.

THE PROOFS OF THE RESURRECTION OF JESUS CHRIST, AND ITS PLACE IN CHRISTIAN THOUGHT AND WORK.

III.

III. The third attack upon the verity of the Resurrection, which I shall mention, is called "*The Visionary hypothesis*." According to this, the indisputable fact of the emptied tomb gave rise to a belief among the followers of Jesus that it was due "to a miracle of Divine omnipotence and that it had occurred by the help of angels." This report was caught up by the excitable and hysterical women, who hereupon declared that they had seen a vision of angels. This report of the women led all the Apostles and followers of Jesus, crushed by sorrow, and terribly excited by the events of the trial and crucifixion of their Master, to see visions and to believe that the Master had appeared to them. "If these appearances were anything more than objective hallucinations, arising in their minds by reason of their unstrung condition, 'They could only have been spiritual or ghostly, and not real bodily appearances.' But what became of the body that had been buried? This the

"Visionaries" cannot answer;—"Either the corpse remained in the grave, or was removed from it in a manner which we can not now determine," say they. Or in other words, the emptied grave and the story of the Roman guard was a hoax on their part, which they perpetrated for fun at the risk of their lives: or, it was a true story, and the Disciples did steal His body, while the soldiers were in such a deep sleep that it was impossible for them to know by whom and how the grave was emptied. By this latter theory, the disciples became conscious deceivers and thus incurred the curse of their beloved Master, for living false lives, and for leading others to believe a lie. Or if the body still remained in the grave, and the story of the Roman guard was indeed a hoax, then how difficult, and even impossible, it would be to explain how all the Disciples could have forever after mistaken the new rock-hewn tomb of Joseph, in which they had seen their Master's body tenderly laid away to rest, only two days before, and which they had seen the Priests seal with the Temple seal, and place a guard about its mouth. The mere statement of the case is sufficient to refute these clumsy theories, and to reveal the length to which credulity will drive those who are unwilling to accept the truth, and thus are given over to blindness of heart, that they may believe a lie." According to the visionary hypothesis, the Disciples were expecting and longing for a re-urrection, and, to quote Renan, "The little company of Christians on that day accomplished the true miracle; they raised up Jesus in their hearts by the mighty love which they bore to Him." But if we return to the records we find that the appearances of Christ exceedingly frightened all the disciples; and that they could not believe until proof after proof had been given.

According to Renan the appearances of Christ to His disciples may be accounted for in this way: "Something like a light breath passes over the faces of the assembly.—At such decisive hours a breath of air, a rattling window, a chance murmur, may decide the belief of nations for centuries."

"To what extremities is unbelief forced in its determination to explain away the plain, simple facts of faith?" "What be to us, if a breath of air may at any time chain us and our posterity for centuries, to a momentous error?" Strauss says, "He conjectures that the excitement of the disciples after the sudden death of Jesus, and their imagination, which was constantly employed in renewing His picture, caused them to see a reappearance, of their Master, in any unknown person who met them under enigmatical circumstances, and made a special impression upon them."

How about other mourners, whose loved ones have been suddenly taken from them? Schleiermacher says, "Whoever supposes that the disciples deceived themselves, and mistook the internal for the external, accuses them of such mental weakness as must invalidate their entire testimony concerning Christ, and make it appear as though Christ, Himself, when He chose such witnesses, did not know what was in man."

We might call attention, in passing, to the very varied conditions under which Christ met His disciples, after His Resurrection. Conditions which absolutely preclude the possibility of visions; e.g. the long walk to Emmaus; the sea-side meeting and the detailed conversation with Peter; the Galilee assembly, at which five hundred saw him at once in the open air and listened to His teachings for a protracted period of time; the details of the mid-day meeting of Saul and Jesus and the conversation which he held with the Risen Saviour. All of which, and others as well, will bear a minute investigation, and the more minute and thorough the investigation the more certain it becomes that the various meetings of Jesus with His disciples,

after the Resurrection were as material and real as his presence with them before the crucifixion. And finally, the *visionary hypothesis* may be dismissed with the remark that the *laws of psychological science are contradicted by the sudden cessation of all these meetings with the Master.* Not even His own Mother, Mary, or the devoted Magdalen, or the Mary who sat at Christ's feet, ever saw His beloved form after the Ascension, until they beheld Him in glory.

IV. The *mythical theory* attributes the belief in the Resurrection of Christ, to the gradual development of a myth, by the aid of cumulative tradition. In answering this we have only to note that this myth, if myth it is, sprung into being, fully developed, *inside of fifty days* after the crucifixion; nay more, if we can believe the records, every disciple, except one, had this belief *within three days* of the crucifixion. It takes more than three days, or three years, or ten times three years for the growth of a myth.

V. The *denial of the bodily Resurrection* of Christ.

Such opponents begin by a specious appeal to the greater importance of the spirit of Christ and of His work and argue that the corporeal part of the Resurrection is unimportant. They call the Resurrection of Christ, "A spiritual resurrection and glorification." A spiritual resurrection is no resurrection at all. Spirit can not die and therefore it can not be raised to life again. Only that can be raised to life again, which has died. *Only the body dies* and is laid in the grave, and the *body alone* can rise again, while the spirit has continuous, unbroken existence.

Current Thought and Incident.

THE ORIGIN AND DEVELOPMENT OF SHIKO.

The *Rangoon Gazette* says:—

The word "shiko" means to salute respectfully a person or object, who or which is capable of conferring a spiritual or material benefit, and was originally used in connection with the well-known Buddhist formula of profession of faith; "I seek refuge in the Buddha; I seek refuge in the Law; I seek refuge in the Church." These "Three Gems," viz., Buddha, the Law, and the Church, deserve the *puga* or "shiko" of the faithful. That is to say, they must perform *anjalikamma*, or clasp their hands in the form of a lotus-bud and raise them to their forehead, and remain in an attitude of prayer. Besides these "Three Gems," there are three persons deserving of respectful salutation: a parent, teacher and king. A child's obligation to its parent is boundless; and a teacher stands next to a parent in the matter of bringing up a child, and giving it a spiritual and intellectual training. The Burmese King stood upon a different footing. He was the Ruler of the land, as soon as he had taken the coronation oath, he *ipso facto* deserved to be "shikod." That oath enjoined upon him that he must rule his kingdom in accordance with its laws, and with the religious precepts incumbent upon a king; in other words, he must to the best of his ability promote the welfare and prosperity of his subjects, abstain from tyranny and oppression. Further, in theory, at least, if not in reality, he was a member of the Sakya clan to which Gautama Buddha belonged and he was an embryo Buddha because of his regal position. The members of the Royal Family, and the Ministers and officials of the King exacted the "shiko" form of respect, as they were the relatives or representatives of the Supreme Ruler.

In India, "shikod" is resorted to as a mode of salutation among equals, as well as by inferiors to superiors. In Burma, however, only inferiors "shiko" their superiors, and the compliment is never returned by the latter. The highest form of "shiko" is that offered to the "Three Gems"

and is called "Pancapattitthita". It consists in the devotee squatting on the ground with unshod feet, with his clasped hands touching his forehead, and with his elbows touching his knees at the same time. The higher Burmese officials were saluted with the clasped hands raised breast high, and the lower with clasped hands placed at the level of the waist. At an audience of the Burmese King, the Ministers crawled on the floor, with their hands clasped in an attitude of prayer, and with their elbows supporting the weight of their body.

In the recent South Africa war, whenever the Boers surrendered themselves they cast down their weapons and raised their arms over heads. In the Burmese Kings' time when dacoits or rebels gave themselves up, they threw down their weapons, squatted on the ground, and clasped their hands at their forehead. At the present time, in the jails of this Province, when a visitor goes round the prisoners assume a similar attitude. Now all these acts and postures on the part of the Burmese dacoits, rebels, or prisoners, connote primarily submission and acceptance of peace, and secondarily exaltation of the person "shikod." The origin of national customs may be traced to primitive society, when there was a perpetual state of war necessitating a high development of the instinct of self-preservation, and an effective system of differentiating between friend and foe. The conqueror was always exalted, honoured, respected and feared. When the State was held together by martial prowess alone, the warrior-caste was in the ascendant. In course of time, however, communities arose on the debris of warring clans. They began to acquire peaceful occupation, and to be devoted to agriculture, weaving and other arts of peace. It was only then that brains dominated muscle and sinew, and that the warrior caste succumbed to the superior intelligence and culture of the priests. Gradually the priestly caste arrogated to themselves and their tutelary gods the marks of respect, hitherto shown only to kings and warriors.

The question arises as to whether the schoolmasters of Anglo-Vernacular schools, in their capacity as teachers or *acariya*, deserve to be "shikod" by their pupils. The Burmans say that they are not the true "*acariya*," and therefore do not deserve this form of salutation. A true "*acariya*" looks after the spiritual, moral, and intellectual welfare of his pupils; whereas a teacher in an Anglo-Vernacular school concerns himself only with their intellectual training.

The Education Department has put forward an alternative form of salutation which consists in keeping the arms down and crossing the open palms, the right over the back of the left. Some of the Burmese parents say that they have no objection to this form, which is meaningless to them; but they add that they have no name for this mode of salutation, that it is not in accordance with their national custom, and that the Department is not justified in evolving out of its inner consciousness a brand new form of showing respect to teachers. *C. & M. Gazette.*

WHAT BECOMES OF OLD TIN CANS.

It appears as though old tin cans are of no further use than supplying food to the hungry nanny-goats that browse over city dump hills. According to a correspondent of The American Machinist, no part of an old can is allowed to go to waste. Says this writer:

"I was much surprised and greatly interested a few days since, when shown through a certain establishment near New York city, to find that the 'raw material' used consisted chiefly of empty fruit and vegetable cans rescued by the cartload from the dumps of the city. The principal products of this establishment, which is a foundry

ry, are window-sash weights, elevator weights, and ballast for boats. The weight castings are very hard and when struck with a hammer, ring like steel. About the only tool which can be used for removing sprues and fins is the hammer, as a cold chisel or file will not stand up to the work. The fracture of the round sash weights is smooth, and shows crystals radiating from the center like spokes of a wheel. After delivery at the foundry the cans are first piled into a large iron grating, located under a sheet-iron hood which terminates in a smokestack. They are sprinkled liberally with crude oil, which is set on fire. This process consumes the labels, loosens the dirt, and melts the solder, which falls through the grating, is collected, washed and melted, cast into ingots, and sold to be used again. Some of the cans, which have simply lapped and soldered joints, melt apart completely; these are sorted out and the sheets forming the shell are straightened and bound into bundles to be sold to trunk makers, who utilize them for protecting the corners of Saratoga trunks. They are also bought by button manufacturers, who stamp from them the discs used in cloth-covered buttons. The remainder of the cans, being machine-made, do not come apart. These are loaded into large carts, taken to a charging room, on an elevator, and dumped into the cupola. The cupola is fed with coke and cans in alternation. There is occasionally an old wash-boiler or a bundle of tin roofing used, but cans form the bulk of the material. The cans are so light that some of them are carried out at the top of the stack by the force of the blast, and a large screen has been arranged to prevent the pieces from falling on the roof. If among those readers of *The American Machinist* to whom these facts are new, there are any who have occasion to use the elevators in the skyscrapers of New York, I can imagine such wondering how many empty cans it took to make the weights which balance the car in which they ride."

OLD EGYPTIAN LACE.

History is being made to repeat itself just now in the revival of Egyptian lace of seven centuries ago. An examination of this lace shows it to have been made by a similar process to that employed in the drawn work now so fashionable. All that is required to make this lace, which can be imitated so as to produce exactly the effect of valuable old lace at a trifling cost, is a piece of heavy unbleached linen thread the same color. After outlining the pattern on the linen every alternate two threads should be drawn in each direction, so as to have a network of squares of two threads in the groundwork. Care must be taken not to draw any threads in the pattern itself; they must be carefully snipped with a pair of scissors all around the pattern, cutting two and leaving two uncut alternately. Then, over-sew all the threads, making a cross-stitch where they intersect each other and taking two stitches between each cross-stitch. The pattern outlined may be either elaborate or simple geometrical figures or conventionalized leaf and flower designs.

ECLIPSED BY THE ANCIENTS.

The great monoliths designed for the Cathedral of St. John the Divine are the largest monuments ever built in this country. They are monuments because each one is a memorial, the expense of which was defrayed by some rich person. They are the mightiest of all the single stones quarried and set in America. Next to them come the monoliths which adorn the front of the new Hall of Records. These are 36 feet long and 4 feet 2 inches in diameter, but they weight only 41 tons, less than half the weight of these great cathedral stones, which weigh 90 tons.

For all that, there is a bigger stone right in New York—the Obelisk in Central Park. It was quarried more than 3,500 years ago in honor of Thothmes III. It is 69 feet 2 inches high, has a base 7 feet 8 inches square, and weighs 220 tons. It is a mystery of engineers of to-day how the ancient Egyptians quarried, transported and raised it.

Abroad there are plenty of obelisks that can beat our monoliths to a standstill. Mightiest of all is the obelisk at St. John's Lateran, Rome. It is 103 feet tall and 8 feet square. The Emperor Caligula brought it over from England to show his prowess. It weighs 450 tons.

At Karnak, Egypt, there is a great column which weighs 297 tons. It is 60 feet high and 11 feet in diameter.

In Rome, again, is Trajan's stone, a stupendous column 127 feet 6 inches high. It weighs 310 tons. Cleopatra's Needle, in London, a companion to our Obelisk, is 71 feet high and has a base 7 feet 7 inches. It weighs more than ours. In Alexandria is the famous Pompey's Pillar. It is 104 feet tall and weighs 400 tons.

So New York is not so wonderful after all, when we hark back to Egypt and Rome. How they did it is still a mystery. They had no steam engine, no steel cables, no steam lighters, no steel trucks. Yet stones four times as big as these we are so proud of were quarried.

THE MAKING OF RAILROAD CURVES.

Mr. George Pullman once said, when asked the secret of easy riding, that the secrets are so many that no one can keep them. This is true, but the easing of curves is one of them.

Curves, no matter how slight, have always been laid as arcs of true circles. The outer rail is raised according to the sharpness of the curve and the estimated speed of train that are to round it. A mile-a-minute train on a one degree curve needs an outer rail five inches higher than the inner rail; a slower train a lower elevation. It is clear from this explanation that a train going faster than the maximum for which the track is prepared would shoot off the rails. Conversely, a slower train than the one provided for would grind the flanges off its wheels. Any road must strike a serviceable average for trains of varying speeds, and engineers must nurse their locomotives around the curves as close to it as possible. That puts an inevitable check on high speeds. The Empire State

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November 6th, 1903.

THE NUR AFSHAN.

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Express once made a burst for two miles at the rate of one hundred and two miles an hour on a straightway section of track. A heavy curve would have shot the engine at that top speed a quarter of a mile across country. On most roads, however, sixty miles an hour is quite safe though very costly.

To permit such speed the engineers of the last few years, in relaying tracks, instead of starting a true circle curve with the sudden lift of the outer rail that causes the jolt and lurch that travelers know, have laid a slight parabolic curve from a point a hundred yards back on the straight track, and have elevated the outer rail imperceptibly along that curve to the maximum. The result of the device—in practice quite new—has been the annihilation of curves as regards a passenger's senses. With eyes shut he cannot tell whether the track is straight or curved.—Exchange.

HOLLAND'S NEW DIKE.

An enormous piece of dike-building is about to be begun in Holland. This is the building of a sea-dike from the coast of north Holland over the island of Wieringen to the Frisian coast, a distance of almost twenty-five miles.

The dike will cost sixteen million dollars, and will be completed in nine years. A railroad will run along the top.

The entire scheme contemplates a step-by-step process; that is, after completing the sea-dike, so that the inflow of water can be stopped and the outflow regulated by the use of the sluice-gates, it is proposed to surround, in the northwest corner of the imprisoned sea, about 52,620 acres, and from this pump out the water. As the land within this dike becomes free from water, it will be subdivided by ditches, like the rest of Holland, and placed under cultivation at the earliest possible moment. It is believed that this can be done in five years, and that the cost would be about five million dollars.

By doing the work in this piecemeal fashion, covering thirty-three years, only 24,000 acres will be added annually. This can be brought under cultivation without causing any disturbance to agricultural conditions to the country or affecting the markets of foodstuffs. Then, too, by the gradual draining of the sea the fishery interests will not be suddenly imperiled, and persons now engaged in fishing will have time to adjust themselves to the new conditions.

The land thus won back from the sea will constitute a new province as large as Zeeland, seven hundred and eighty-seven square miles. It will be divided into districts of the most approved size, with reservations for schools, churches, cemeteries and town halls.

But it is not intended to sell the land thus acquired. The interest on first cost and the maintenance is all that is asked of the occupants, who become perpetual lessees of the ground. This amounts to an annual tax of about seven dollars an acre. The renters are to erect their own buildings, and be subject to the usual rate of assessment on all personal property.—Popular Science Monthly.

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GENERAL LAKE MEMORIAL PRIZE EXAMINATIONS.

A—THE SCRIPTURE EXAMINATIONS, 1904.

To be held in July 1904. Properly certificated lists of candidates, stating their age, religion and Panjab birth, must be sent to the Rev. M. E. WIGRAM, Peshawar, on or before June 15th, 1904.

SENIOR CANDIDATES are those who have passed the Middle School or some higher Examination previous to January 1904. JUNIORS are those who have not done so. No previous prize winner can compete again in the same Division.

The papers will be set in Urdu. Answers may be given either in Urdu or English.

CONDITIONS.—Candidate must be a native of the Panjab under 23 years of age. Christian competitors must not have studied in a Theological College.

SUBJECTS FOR 1904.

SENIORS 1.—I. Samuel. 2.—St. Matthew and the Epistle to the Galatians. 3.—General Questions on the Old and New Testaments. (For Christian Candidates only).

JUNIORS 1.—I. Samuel. 2.—St. Mark. Also, by heart, Chapters ix and x.

PRIZES.

SENIOR DIVISION : Rs. 25, 18, 12, 8.

JUNIOR DIVISION : Rs. 15, 12, 8, 5.

Prize winners also receive a book and a parchment Certificate.

B.—THE HISTORY EXAMINATION, 1903.

To be held in December 1903. Properly certificated list of Candidates, including age and birthplace, must be sent to the Principal C. M. College, Amritsar, on or before November 1st. Three Prizes are offered of the value respectively of Rs. 25, 15 and 10.

The Subject for 1903 will be Macaulay's Essays on Clive and Warren Hastings.

By Order of the Committee of Management.

October 1903.

SALT CURE FOR CANCER.

That sodium, or common salt, may prove to be the long-sought cure for cancer is claimed by Captain Rost, of the British Medical Military Service, who for three years has been investigating malignant cancer bacteriologically in the Rangoon Hospital. He asserts that cancer germs can develop only when the natural chlorine in the tissues falls below the normal quantity. The treatment he recommends consists of a special diet enabling large quantities of salt, which contains chlorine to be absorbed, and appears to have proved successful in several cases. This salt therapy is not necessarily disproved by the recent statements of the Cornell scientists, for Dr. Boxtton and Professor Witthaus claim that cancer develops from certain chemical changes in the blood, in which case a simple antiseptic-like common salt might exercise a restraining and hence beneficial influence on this dread disease.—*Zion's Herald*.

A writer tells the story of the rose of Jericho—how it flourisheth in lack of all things wherein plants delight—in the hot desert, in the rocky crevices, by the dusty wayside, in the rubbish heap. Even more, the fierce sirocco tears it from its place and flings it far out upon the ocean, and there, driven by the storms and tossed by the salt waves, it still lives and grows. So should we grow in any and all circumstances, where we may be cast—in sorrow, in hardship, in misfortune, in suffering. A deathless life is in us, and we should be unconquerable. Christ is with us; Christ's life is in us; nothing should be allowed to rush us. Live near the heart of Christ and the world's power will not hurt you, nor the world's darkness dim your soul's light.

"Noble souls, through dust and heat

Rise from disaster and defeat

The stronger;

And, conscious still of the divine

Within them, lie on earth supine

No longer."

THE VISION OF GLORY.

When the golden gates are opened,

And I enter into rest,

And behold the blessed Saviour,

And am folded to His Breast—

When this weary way has ended,

With its conflict sharp and long,

And the peace and joy of heaven

Fills the heart and tunes the song—

Then the promised rest and glory

In fruition shall be known,

And the long-imagined splendour

Into knowledge shall have grown,

Oh! but 'tis the One in glory

It will be so good to meet;

And to cast my crown before Him

Down at His beloved feet.

And for ever bear the likeness

Of the Lord who died for me;

And for ever join the chorus

Of the ransomed and the free.

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FOREIGN TELEGRAMS.**THE TIMES ON JAPANESE ATTITUDE.**

London, Oct. 29.

The Times, discussing the Russo-Japanese situation, remarks that, notwithstanding that circumstances are calculated to inflame the most patriotic and warlike spirit to the utmost, Japan has preserved admirable calm. Conscious of her increased power, and the prestige afforded by the British alliance, she has confronted her great rival with patience and self-possession, and she will assuredly exhaust no possibility of safeguarding her reasonable claims by peaceful means.

PUBLIC FEELING.

It is difficult to gauge the currents of opinion throughout the country regarding the progress of the fiscal campaign, but it is certain that Mr. Chamberlain's unfaltering tone and unhesitating confidence in his cause are producing a marked and widespread impression.

FATAL ACCIDENT TO SALVATIONISTS.

Mrs Booth Tucker and another Salvationist, Colonel Holland, have been killed in a railway accident in Missouri.

THE RIOTING IN SPAIN.

Seven were killed and a hundred injured at Bilbao last evening. It is believed that revolutionists are fomenting the troubles there.

THE AMERICAN STEEL TRUST.

Messrs. Harland, Wolff and Co., the well-known Belfast shipbuilding firm, have given their entire contract for steel to the American Trust.

REPORTED FORWARDED MOVEMENT.

London, Oct. 30.

A Daily Telegraph despatch from Aden states that the forward movement in Somaliland commenced on Wednesday.

THE MULLAH AND THE NATIVES.

His Majesty's ship Porpoise, while at Lashkoral, was informed that the Sheikh of Ombia's son attacked the Mullah's men at Illig, killing three hundred of them.

THE MULLAH'S COMMISSARIAT.

It is reported that the Mullah is short of provisions, and that his men are eating camels.

GOVERNMENT AND RELIGIOUS NEUTRALITY.

Rangoon, Oct. 30.

At the annual meeting of the Burma Baptist Missionary convention and conference the following resolution was unanimously passed:—“Whereas the Government of India has hitherto steadily pursued a policy of religious neutrality, and whereas it is reported that at a State function at Mandalay His Excellency the Viceroy urged Buddhists to cling to their religion, and at another State function at Aligarh urged Muhammadans to do the same, and whereas His Excellency has decided to recognise a Thathanabaig for Upper Burma, bestow on him a sanad, and deal with him for administrative purposes, although the late Earl of Dufferin and Ava as Viceroy of India refused a similar request of the Buddhists of Upper Burma, at the time of annexation on the ground that “it was precluded by the avowed policy of religious neutrality of the Government of India, and whereas this policy is unduly and unjustly partial to one religious body by giving a State position to its head, it is resolved that we deplore this new policy of the present Viceroy and urgently desire that the time-honoured avowed policy of religious neutrality be strictly adhered to by the Government of India.”

THE FAR EAST.

London, Oct. 31.

M. Delcasse announced in the Chamber of Deputies last night that the French Minister at Peking and the Chinese representative signed an agreement for the construction of the Yunnan Railway on Thursday.

RUSSIAN SEAT OF GOVERNMENT.

Owing to the strategic importance of Vladivostok, Admiral Alexieff is transferring the seat of Government to that place from Port Arthur.

RUSSIA AND THE PERSIAN GULF.

London, Oct. 31.

The Russian Commercial Navigation Company has decided to establish a direct steamer service between Odessa and the Persian Gulf.

Russia proposes to station a war ship permanently in the Persian Gulf.

ANGLO-FRENCH RELATIONS.

London, Oct. 31.

The visit of the British commercial men to Paris has been an undoubted success, cementing the friendliness of the two peoples.

FRANCE IN EAST AFRICA.

London, Nov. 1.

M. Lagarde has returned to Jibuti from his tour in Danakil, and has hoisted the French flag at Lake Assal.

THE SLEEPING SICKNESS.

London, Oct. 31.

The sleeping sickness is being exhaustively studied in a Paris hospital. Three negro patients are being subjected to treatment by carbolic acid which was used effectively in plague cases in China.

TELEGRAPHIC INTERRUPTIONS.

London, Nov. 1.

France was isolated as regards telegraphic communication with Europe and America for part of yesterday, but internal communication was not disturbed. It is ascribed to magnetic phenomena due to seismic disturbances.

The British post office has notified that earth currents greatly interfered with the telegraphs yesterday.

THE WEATHER IN EUROPE.

London, Nov. 1.

Serious floods have taken place in Lombardy and Venetia, causing much damage and suffering.

The rainfall in England continues intermittently. The Thames is rising steadily, and there are serious floods, especially between Windsor and Oxford.

THE RUSSIAN REOCCUPATION OF MUKDEN.

London, Nov. 2.

Reuter wires from Peking that the Chinese Government is greatly perturbed over the Russian entry into Mukden, and is appealing to friendly Legations for help and advice.

The Chinese official version is that a notorious brigand was appointed chief of one of the bands of irregular police which the Russians were organising, and that after repeated applications the Russians surrendered him to a Chinese officer who promptly decapitated him without a trial. The Russians then demanded the officers' execution within five days, otherwise they would occupy Mukden. The Foreign Office which says it misunderstood the time limit, was negotiating with M. de Lessar, when news of the re-occupation arrived.

BULGARIAN BELIEF IN WAR.

London, Nov. 2.

M. Tzokorf, the new Bulgarian Minister in London, in an interview with Reuter's representative, declared that the situation in Macedonia was absolutely not improved, and Turkish atrocities were increasing. War between Bulgaria and Turkey was, he said, eventually almost inevitable.

THE BULGARIAN ELECTIONS.

The Bulgarian elections have been conducted with unwonted calm. The Ministerialists have a large majority.

London, Nov. 2.

An officer and several men of the 23rd Bombay Infantry have been wounded in a skirmish in the Aden hinterland.

Madras, Nov. 2.

On Saturday the town of Coimbatore was in a ferment. Owing to plague precautionary measures shops were closed, traffic was stopped and the mob took possession of the town from 8 a. m. to 3 p. m. The Collector, M. Muhammad Raza Khan, who was leaving town on inspection, was stopped at the toll gate. Police with carbines were posted to prevent the mob setting fire to the plague camp.

THE PORTE AND FOREIGN CONTROL.

The Ministers at Constantinople have drawn up a reply to the Austro-Russian memorandum which is stated to be adverse to the principal points of the Macedonian control scheme.

THE RUSSIAN IN YONGAMPHO

London, Nov. 3.

Reuter's Yokohama correspondent says that official intelligence states that the Russians have dismantled the fort at Yongampho, withdrawing their forces, and leaving only a guard of twenty police.

AFFRAY BETWEEN RUSSIANS AND JAPANESE.

A Daily Mail telegram from Tokio states that an affray took place on the pier at Chemulpo on Sunday between Russian sailors of the gunboat *Bohr* and a number of Japanese residents and some sailors from the Japanese cruiser *Chiyoda*. Ten Japanese and a number of Russians were injured.

THE CHINESE CONFERENCE.

A Times telegram from Shanghai says that Chinese newspapers announce that Chang chih-tung and Yuan shikai strongly urged the Throne to throw in their lot with Japan and oppose Russian aggression.

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